

some value to the community; and that blame, and hard words, and unkind feelings often fall to our lot more than is quite deserved, at the hands of our lay brethren, however we must be conscious of our many shortcomings in the sight of God.—Adapted from the *People's Magazine*.

AMERICAN CATHEDRAL.—Bishop Cox's idea of a Cathedral.

"For the parade and titular dignities of a Cathedral I care very little. I think the American Cathedral must be a growth, and must embody practical ideas, suited to our age and circumstances. If I could make a beginning, I would secure a place, however humble, for the daily service, and for a weekly Eucharist. It should always be kept open as a retreat for private devotions; and, on Sundays, it should provide a succession of services from six o'clock in the morning till nine at night. It should be the seat of city missions and a spiritual home for the poor. In Advent and Lent, the best preachers of the diocese should be called, in turn, to maintain courses of sermons, and to aid the Bishop in popular instruction, which should be kept up almost every evening."

Our confirmed members are like verbs, of three sorts, regular, irregular and defective. The first comprise not quite one-fourth. Just think of it, three-fourths of those reporting themselves as confirmed, are irregular! (O Lord, revive Thy work!) And every one of them, when confirmed, intelligently and voluntarily accept the duty of regular and constant attendance on the services, and especially the Holy Communion, as of life-long obligation. What is the matter? Sick nearly every Sunday? Yes; a few in body, and many spiritually. Come to the Great Physician of souls. Come constantly to all the means of grace. Use them faithfully, and they will prove to be the very medicine you need, and by God's blessing bring you such spiritual health as will enable you to persevere unto the end in running the race you volunteered to follow when you were confirmed.

The Church of Christ on earth is an institution that has come to stay. Empires and dynasties and systems of human philosophy may come and go; infidelity may do its best and its worst; yet The Church, with him for its Head, with the Holy Ghost to regenerate and sanctify human hearts, with the Bible for its guide, with the living ministry to preach the Gospel, and with the Sabbath sacred to the worship and service of God, will continue its onward march to the end of time. It has its basis and its perpetuity in the power of God. "The gates of Hell" will not and cannot prevail against it.

Spiritual life depends very much on the services and sacraments of the Church. These are the chief means by which we abide in Christ, and He says, "Except ye abide in Me, ye have no life in you." Useless indeed to a mere formalist, these services and sacraments, used aright, are God's own appointed means for imparting, increasing and continuing Christian character, that "Holiness without which no man shall see the Lord."

A correspondent writes, remitting subscriptions, and the names of two new subscribers: "It is my intention to advise all my friends to become subscribers, for their own benefit, to a publication which will be an advantage to them."

From a Clerical subscriber in the Province of Ontario:—

I have been obliged to drop my subscription to several papers, but continue yours, because I consider the *GUARDIAN* by far the best Church paper in the Dominion.

CONTEMPORARY CHURCH OPINION.

The *St. Andrew's Cross*, Chicago, says:—

Strive to make the Christian year a reality in your life. Let the next three weeks, with their message of sacrifice and victory, mean to you something real. Let us endeavour to find in them some opportunities for rest and for quietness, for daily prayer and for frequent meditation.

If this Lent brings us nearer to Jesus; if it open our eyes to see Him better, our ears to hear Him better, and our hearts to love Him better; if the blessed truth comes home to us that our religion is simply to follow Him, as Peter, James, and John followed Him, and to abide with Him even as they did; then with them we shall see His cross and sacrifice, and sorrow as they sorrowed, but not without hope; with them we shall see His resurrection and with them rejoice. Then will the words of Scripture and of the Church, "crucified," "buried," "risen with Jesus," be verified to us. The mystery of them will depart as a scroll when it is rolled together, and our Easter joy will no longer be a delusion, or a sham, or a blasphemy; no longer consist alone of carols and flowers and gifts, nor of conformity to social life, nor of relief over penance ended. His anniversaries will be full of meaning and strength to us if we love Him, and if we company with Him. Otherwise, the keeping of them is in vain; aye, worse than in vain; it is fraught with damage to soul's health, like every other delusion or sham.

The *Church Record* says:—

It not to late to "gather up the fragments that remain." The following from the *All Soul's monthly* may stimulate us to renewed efforts:

"Determined to snatch certain stated times for devotional and inspirational reading—reading that bears directly on character. 'God often visits us, but most of the time, we are not at home.' Be at home to God at certain hours during these forty days.

"Practice some downright self-denial. Do without something that you really like, some luxury that you have grown to depend on; and toughen your inner fibre by the effort.

"Put aside the cost of this self-denial, and on Easter lay it on the holy table, as your offering for some good work. There is a divine arithmetic which makes such mites count more than the costly gifts which are often lightly flung into the temple's almsbox.

"Find out if you are in the tangled coils of any sin. You had better know it now than later on. And, if so, break from it—now. 'If thy right eye cause thee to offend, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.' Better a maimed life, than a life thrown away by its very fullness.

"Take hold of some solid bit of human helpfulness for these forty days. Lend a hand to some work in the Church, if you are not now so doing. If you are thus helping, make that work more real and earnest. Get through the machinery, and touch some soul. 'Souls can be reached, but it takes a soul to do it.'"

"Vow and pay up to the Lord thy God."

The *Iowa Churchman*, says:

There is at this present time special need of definite Church teaching in our parishes, from the chancel and the pulpit, in the Sunday-school, in the Bible-class, and at the home. Church people in the past have been preeminently a reading people. They have always been ready to give a reason for their views and opinions, for the faith that is in them. If the Churchmen and Churchwomen of to-day neglect to transmit the knowledge thus acquired, or to add to it from time to time, the rising generation will have but a feeble grasp

on the verities of the Catholic faith. They will be easy victims of the emissaries of Rome or dissent. As the Apostle bids St. Timothy, we may wisely urge upon young and old alike, "Give attention to reading;" to Church reading: reading relating to the Kingdom of Heaven upon earth.

The *Churchman* N. Y. says of The fifth Sunday in Lent:

There are two thoughts which are prominent in the Scriptures of this Sunday. One of these is the High Priesthood of Christ, and the other is His return to claim His Kingship, at the last day. They stand at the beginning and the end of the third and last of the dispensations. They are the answer to all that vain theorizing which ascribes a lingering duration, a perpetual evolution of human life on the earth. For the latter foretells, as do all the Scriptures with more or less of distinctness, according to the time of their appearing, the swift and complete consummation of the earthly period. The former declares the entire sufficiency of the present revelation.

It is with the High Priesthood of Christ that the thoughts of believers should be busy at this season. There is a certain shrinking from the mention of the Lord's priesthood because of doctrinal tendencies which on the one side would make religion wholly subjective, a process wrought out in the soul alone, and on the other side would make it wholly objective, a mere mechanical transfer of benefits through a formal and external acceptance of rites and ordinances.

But the Lord's High Priesthood was a federal act. It did for man what man could not do for himself. It required of man that he should accept this act and make it his own by deepest sympathy and obedience of faith. And this was typified most perfectly in the service of the great day of atonement when the high priest entered within the veil, bearing the blood of the sacrifice. He alone might enter. In that he stood apart from the people. He was beheld of all, for he bore for all the offering of penitence, the sign of propitiation.

The great offering on Calvary was made for men. The passing behind the veil of the sepulchre, the mysterious curtain of death, was made for men, but by the priesthood of the Lord it was also made by man; first, because of the necessity of atonement, by reason of man's sinfulness; next because of the approach of penitence which thus was effectuated through the Lord.

The Priesthood, the High Priesthood of Christ, is that the representative act of mankind desiring restoration and reconciliation. This which men cannot so much as even ask rightly for themselves, Christ asks for them. It is this aspect of the priesthood in its representative office, acting in behalf of the people, which has been suffered to become obscured by that other idea of the priesthood participating in the work of the Lord in His offering of Himself on high, and as it were protracting the sacrifice and distributing its benefits.

It may seem unimportant, but there is really a vast difference whether the High Priest be looked upon as entering within the veil and bearing for the people the blood of atonement, or only as coming forth from it with the promise of an accomplished pardon.

We cannot too plainly or too frequently emphasize the fact that it should be one mark of a consistent Churchman or Churchwoman never to give, and always to decline, an invitation to any entertainment, public or private, on any fast day of the Church. All Fridays are fasts, and so are the Ember and Rogation days, and the days in Lent. There is need of a social reform in this matter throughout the West, and especially in the Diocese of Iowa.—*Iowa Churchman*.